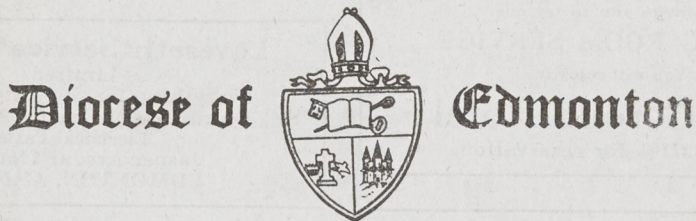


Church Messenger



13
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EDMONTON, JANUARY, 1938

No. 98

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New Year Message

The New Year of 1938 dawns with dark clouds on the horizon, but the clouds have a silver lining. The clouds of war hang persistently over Europe and over the East and affect the world everywhere, but the Christmas message of Peace and Love brings hope to the world too. Hope springs eternal in the human breast and with the known desire of God for peace among men, we look forward to happier times before the end of 1938.

Good resolutions for the New Year should be carefully considered in the light of the past and a firm determination made to keep them. We can all do better than we have done and our own private life and personal religion should be thought over and a firm resolve made to raise our standard of living with God's help and to show a deeper spirituality and a greater love for God's Church in 1938, than we have done in the past year.

God has given us means and methods in His Church whereby we can attain to higher levels, of spirituality, and it is up to us to make use of them, in the coming year, and so make a step forward in the spiritual life that God has given to us.

Life is only a span long and the commencement of a New Year causes us to think of the past, the present and the future, and to realize how quickly time flies and also how the opportunity of preparing for another and greater life should be made full use of before it is too late.

May I ask you all to consider these things and to look forward to a year of progress spiritually in 1938.

That the coming year may be a happy one for you all is the earnest wish of your friend and Bishop.

ARTHUR EDMONTON.

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Editorial

SELF-SACRIFICE AND HARD THINKING— ENSURES HOPE AND COURAGE FOR THE NEW YEAR

The human heart is a weird mixture of courage and cowardice. Most of us have some big ideals and not a few weak spots in our spiritual and moral armour. There are times when we realize that a man can only really be happy when he is following the high level of life, but there are other times when lower desires and nasty thoughts sneak into our minds and attempt to capture our souls.

"Sin croucheth at the door" is an Old Testament mental picture that is very true to life, for most of us find sooner or later that we have to be on the alert lest beastliness and crookedness and deceit creep into our lives and destroy our courage and our confidence in God and man. What a contrast that that Old Testament text is to one which appears at the end of the New Testament, "Behold I stand at the door and knock. If any man hear My voice and open the door I will come in."

There is a frankness and a friendliness about this divine invitation that appeals to the best in man and which drives away all thoughts of cowardice and cunning.

This is the first step in religion—to come face to face with the Son of God. The starting point of a faith that works must be the honest facing up of our hearts and minds to the claims of Jesus Christ.

We must be absolutely honest with ourselves and with Him.

We shall find a faith that works if we really desire it to work in our own character and conduct and in our everyday life.

Keeping company with the Son of Man—this is the secret of maintaining a faith that works. This means sharing His ideals and learning to love and trust His father, and our Father. It is impossible to do this unless you practice those principles which were the foundations of His life upon earth.

To have a faith that works means to start 1938 with new hope and new courage. Why not give it a trial and seek that divine guidance and strength which He

is so ready to give? Jesus said, "I am the Way. I am come that they might have life and have it to the full." It is still profoundly true that they who wait upon the Lord shall renew their strength . . . and shall find a faith that works.

I will go back to my home and look on the wayside
flowers,
And hear from the wayside cabins the kind old
hymns again.
Where Christ holds out His arms in the quiet evening
hours,
And the light of the chapel porches broods on the
peaceful lane,
And there I shall hear men praying the deep old
foolish prayers,
And there I shall see, once more, the fond old faith
confessed.
And the strange old light on their faces who hear as
a blind man hears—
"Come unto Me ye weary and I will give you
rest."

—Alfred Noyes.

BISHOP'S ENGAGEMENTS

- Jan. 1. Reception at the See House.
2. Attend Cathedral-Broadcast Service.
9. Preach Christ Church, 11 a.m.
11. Busy Bees, All Saints' Mission.
13. Reception for clergy and their wives at the See House.
20. Executive Committee meeting.

"The poor are welcomed in every church," says a Sunday paper writer. And a glance in the collection-plate often shows how many of them take advantage of the fact.

The Page Pulpit

By The Rev. W. H. Hatfield, St. Luke's

Jesus called a little child unto Him, and set him in the midst of them, and said, "Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven."

What are the characteristics of a little child, and how does he live? He lives by faith and his chief characteristic is thoughtlessness. His life is one long trust from year's end to year's end. He trusts his parents, he trusts his teachers, he even trusts people often who are utterly unworthy of trust, because of the confidingness of his nature. And his trust is abundantly answered.

He provides nothing for himself, and yet everything is provided. He takes no thought for the morrow, and forms no plans, and yet all his life is planned out for him, and he finds his paths made ready, opening out to him as he comes to them day by day and hour by hour.

He goes in and out of his father's house with an unspeakable ease and abandonment, enjoying all the good things it contains without having spent a cent on procuring them.

Pestilence may walk through the street of his city, but he regards it not.

He lives in the present moment and receives his life without question as it comes to him day by day from his father's hands:

"So the life of faith consists in just this—being a child in the Father's House." and when this is said, enough is said to transform every weary, burdened life into one of blessedness and rest.

Let the ways of childish confidence and freedom from care which so please you, and win your hearts in your own little ones, teach you what should be your ways with God and leaving yourselves in His hands, learn to be literally carefree for nothing; and you shall find it to be a fact that "the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.

Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass.

"Rest in the Lord, and wait patiently for Him."

"And the work of righteousness shall be peace; and, the effect of righteousness, quietness and assurance for ever."

Diocesan News

ASKED AND ANSWERED

"Is it true that St. Peter's, Rome, is not a cathedral? If not, why not?"

There is an ignorant usage which tends to name any large church a cathedral. Then a recent book on London by a very well known author included Westminster Abbey under the head of cathedrals. A cathedral church is one in which the bishop has his stool or throne. There can be one cathedral only in a city. The cathedral church of Rome is the Church of St. John Lateran. St. Peter's is properly described as a basilica. Its close association with the Pope and its use for great papal ceremonies has not unnaturally led to confusion.

"Have the bishops power to order the use in public of the revised Prayer Book?"

The bishops have no power to order the use of any rite except that contained in the Book of Common Prayer. Most of the English bishops claim the right to allow the use of the abortive revision of 1928 as the limit of tolerated deviations from and additions to the book of 1662. Many of the clergy while adhering to the 1662 rite where the Sacraments are concerned are glad to avail themselves of the occasional prayers, many of which are of great devotional value. The permission given by a bishop to use the 1928 marriage service is obviously conditioned by the limitation that the customary entry in the marriage register and issue of the certificate of marriage are affected. The clergyman cannot state that the marriage has been solemnized in accordance with rites of the Church of England.

Rural Deanery of Edmonton

ST. STEPHEN'S

Sunday services: 8 a.m., 11 a.m., and 7.30 p.m.
Sunday School: 10 a.m.

Week days:

Holy Communion, Monday, Thursday and Saturday, 8 a.m.; Wednesday, 10 a.m.

Rangers, Monday, 7.30 p.m.

A.Y.P.A., Monday, 8 p.m.

Tuesday, Socials, 8 p.m.

Wednesday, Brownies, 4.30 p.m.; Guides, 7 p.m.

Thursday, Willing Workers, 2.30 p.m.

Thursday, Choir Practise, 7 p.m. and 8 p.m.

Friday, Cubs, 6.30 p.m.; Scouts, 8 p.m.

Saturday, Holy Communion, preparation, 7.30 p.m.

Men's Guild, third Friday in month, 8.30 p.m.

Young Communicants' Guild, Saturday before second Sunday, 7 p.m.

Sunday School Teachers' Meeting, Wed., 8 p.m.

Girls' Club and Bible Class, Friday, 7 p.m.

The annual parishioners meeting will be held on January 18th, at 8 p.m.

We have to thank Mrs. Tween for the gift of curtains to hang over the west door of the church,

The Willing Workers met for their annual meeting in the vestry on Thursday, December 2nd, and elected their officers for 1938, as follows: Hon. President, Mrs. Matthews; President, Miss Moody; Vice-President, Mrs. Pridmore; Secretary, Mrs. Dixon; Treasurer, Mrs. J. Watson; Sewing Sec., Mrs. Owlser; Assistant Sewing Sec., Mrs. Forbes; Magazine Sec., Miss Moody; Tea Convenor, Mrs.

Shropshire. The annual bazaar was quite successful as the members were able to pay the taxes on the rectory and give a substantial sum to the vestry to help the Apportionment Fund.

Annual Sunday School Bazaar: St. Stephen's basement proved to be a scene of much enjoyment and friendliness on December 4th, when the Sunday School held their annual bazaar.

Miss Beeby officiated at the opening ceremony and then a presentation of flowers was made to her by Teddy Patterson.

Over the teacups many friends met, and a very great attraction for the children seemed to be the bran dip, around which they thronged until it was empty.

The work table supervised by Mrs. Shropshire attracted the older people, also the table of home cooking which was attended to by Helen Watson.

The Bible Class Girls were also very helpful in aiding with the waiting on tables.

All taken into consideration, the bazaar proved to be a huge success.

The Girls' Club continues to be very active. At a meeting lately the members entertained friends to a cup of tea and showed the finished work for the Sunday School sale. The members would be glad to receive old Christmas cards for the scrapbooks they are making for gifts to hospitals.

The annual meeting of St. Matthew's W.A. was held last month. The following were re-elected to office: President, Mrs. Sanders; Vice-President, Mrs. Cliff; Secretary, Mrs. Husband; Treasurer, Mrs. Crumb; Dorcas Sec., Mrs. Thompson; Little Helpers, Mrs. Dykes; E.C.D. Secretary, Mrs. Delany; Social Service, Mrs. Delany; Prayer Partner, Mrs. Whitting.

ST. MARK'S

"Every scribe who hath been made a disciple of the Kingdom of Heaven is like unto a householder, which bringeth forth out of treasures things new and old." Matt. 13: 52.

Ring out the Old; Ring in the New! That is what we are all saying this time of the Year. We live in a world of continual change: new ideas, new manners, customs and conduct are appearing to disturb our minds. But if we seek to radiate goodness and love and return to the simple teaching of the Gospel we will find the living power of God.

I slept and dreamed that life was Beauty:
I woke and found that life was Duty.
Was my dream a shadowy lie?

Toil on brave heart unceasingly;
And thou shalt find thy dream to be
And truth and noonday light to thee.

—HOOPER.

W.A.: This branch has had a very successful 1937 and has met all its obligations. Thanks are due to the members for their untiring efforts and unflinching loyalty.

Dramatic Society: This organization produced the play, "Cylcone Sally," two nights in the parish hall and each evening the audience was delightfully entertained. A new play entitled "For Pete's Sake" is now under way and will be produced about the end of February.

A.Y.P.A.: The members are to be congratulated upon their splendid production of the three-act play, "The Strange Bequest," played in the parish hall, December 17th. It was thoroughly enjoyed by all.

Girl Guides: A new patrol, called the Orchids, has been formed under the leadership of Margaret John, which is comprised only of Tenderfoots.

Joan Cawley was made seconder to the Robin Patrol. This troupe was honoured by the presence of St. Paul's Troup, Jasper Place. The vicar gave a very inspiring talk on the Guides Prayer. Later refreshments were served and the evening ended with prayer.

A Court of Honour was held at the home of Mrs. John, when plans for 1938 were discussed. A good attendance was at the evening service of Dec. 5th. In the coming year more church parades are planned.

The Christmas services were well attended, especially communion on Christmas.

Sunday School: Under the leadership of Mr. Hayden the children's Christmas tree was held in the parish hall, December 27th, when about 90 children had a very enjoyable time.

SAINT FAITH'S

The rector desires to thank all who so nobly gave of their time and substance towards the Christmas hampers, especially would we thank the Diocesan Social Service Council, and Mrs. Conn, and Mrs. C. Sutherland for their co-operation and gifts.

The Sunday Schools: The Primary and Senior Sunday Schools held their Christmas treat during Christmas week, which was attended with the usual success. Great credit is due to Mrs. Barrington and her staff, and Mr. Currey and his staff for their untiring efforts.

Christmas Services: The services Christmas Day were well attended, despite the cold weather. We thank those who so beautifully decorated the church, and also we thank Mr. Moss and the choir for their contribution to the beauty of the services.

Dedication of Memorials: The Bishop dedicated the Lectern given in memory of Isabella Thornton, and the Pew given in memory of Constance May Saywell, at evensong, on Sunday, December 26th.

The rector and members of the congregation extend to Mrs. Barrington and her family their deep sympathy at this time. Mr. Barrington was a Christian gentleman, and his loss will be greatly felt by all.

New Year: Since this is the first issue of 1938, we extend to all our wish for a blessed and happy New Year. Let us pray for peace, let us work for peace, let us live at peace with one another. Should 1938 not be a year of peace, it might very well become the year of disintegration for our civilization. Strive for Peace!

Rural Deanery of Jasper

EDSON AND ST. PAUL'S MISSION

Re-decorating of St. Catherine's Church is now almost completed, help has been given by R. Dobson, W. Dobing, Edgar Moore, Mr. Buckton, Mr. Jeffrey, Mr. Tucker, Mr. Warbecky, and by various members of the W.A. and A.Y.P.A. Financial help has also been given by the Girls' Auxiliary, Mr. H. Bowden, Miss Ethel Harvey and others; and a window fund has been established by the W.A. The large brass vases have been beautifully repaired and burnished by Mr. Moore. Loads of wood have been donated by Messrs. Wenzel, Hutchinson and Warbecky.

Rev. A. Harding Priest, Western Field Secretary, of the G.B.R.E., visited this parish at the beginning

Oecumenical

By Archdeacon J. B. Fotheringham

"The old idolatry," says Dr. L. P. Jacks, "carved its graven images out of wood and stone. The new carves them out of definitions, concepts, formulae, views, theories and often out of mere words." Oecumenical is one of the new graven images carved out of a word. Like Mesopotamia it is a "blessed word"—a convenient generalization when an exact definition is difficult or undesirable, a still more convenient word if a religious programme is to be condemned or merely discredited. "To follow the lines of the Oecumenical movement" is the Archbishop of Canterbury's word of benediction at the Oxford conference of July. "It is not 'oecumenical'" was a comment made by the representative of another Church regarding the Edinburgh conference of August. In the former it was an expression of approval of the Church as a whole facing the problem of the Social Order today; in the latter it was intended as a rebuke to the Churches attempting to face the question of "Faith and Order" without the presence of representatives of a great historic Church.

"Oecumenical" has at least two distinct meanings. It means "belonging to or representing the whole Christian world or universal Church", "general", "universal", "catholic" (the last word another "image" either worshipped or reprobated). But outside of any ecclesiastical content it simply and innocently means "general" or "universal"—"the plague in the 17th century was an oecumenical contagion". The latter is evidently from the derivation of the word, the earlier meaning: "belonging to the inhabited earth". But when these two meanings have been given, really nothing has been said as history will quickly show.

It has been stated quite positively that "there have been but seven Oecumenical Councils"—the first at Nicaea in 325, the second at Constantinople in 381, the others following, all in the undivided Church. But it is stated just as positively that Oecumenical Councils have been held since the sixteenth century and are still being held. Might it not be well for this generation if some of those graven images of words were relegated to the museums or the archives? It might set free the chariot of truth if "oecumenical", "catholic", "protestant" were unshackled from its wheels. Of course each is a great and blessed word but each is too convenient as a brickbat or a bouquet. After all there is a council called the first Council of Jerusalem ante-dating all others and the said seven oecumenical councils were never thoroughly oecumenical, comprising as they did mostly Eastern rather than Western Christendom; moreover, some of them have left only a heritage of controversial doctrines and in general their decisions were made binding only by authority of the temporal state.

There are fundamental issues before the world at the moment and the Church must face them. The first was represented by the Oxford Conference. There men and women who profess and call themselves Christians and also members of the Church met as a Conference on Church, Community and State. No more important task could engage those who believe in Christ and His Kingdom. The Church and its function in society comprises the question of the Church's attitude to the most perplexing of problems at the moment, that of social and political reconstruction. If the Church has a word to speak about such a problem it is well that it be a word which represents, as far as is possible, the consensus of Christian judgment. Moreover, if it does nothing else it ought to convince the rank and file of the Church of the interest of their leaders in what is a world-wide problem. Whatever "oecumenical" may be taken to mean it has to be said today in older and simpler words: God alone as Creator of heaven and earth, can be Lord over "the earth and the fulness thereof". All human action should therefore be upheld by the hope that this kingly dominion of God will be revealed.

The other question involved in oecumenical is that of Church unity which was the subject of the Edinburgh conference. Neither the Church, the Churches nor the world at large is ready to co-operate with the Lord of the Church in His prayer "that all may be one". The world would listen more readily to the Church if it spoke as one Church, that is if its council were oecumenical in its primary meaning, and more readily still if its outlook were to the centuries still unborn than to the centuries already lived. The Church needs the vision of the *Una Sancta*—a fellowship of prayer, of faith, of love.

Adolf Deissmann, an apostle of Christian unity, who died in April last year, quoted at a former conference in 1925 on this question a Japanese proverb: "There is darkness at the foot of the lighthouse". The message contained within the proverb should be listened to by the Church. The Church's mission is to throw light on the wide expanse of the worlds' activities and that mission it is seeking falteringly to fulfil. Within its own circle and about its foot there is the darkness of division, of uncertainty, of lack of courage. Christ is the light of the world whose beams are shed from the Church as His instrument. Oecumenical is a blessed word meaning the universal sovereignty of our Lord over all the inhabited world and over every interest of man within it; it must be passed on in terms which the ordinary man can understand. The word may and perhaps, in the interests of unity, ought to be discarded: the flame within it is more important than the lantern.

Comments Original and Otherwise

"Curate"

THE M.S.C.C. FIELD SECRETARY

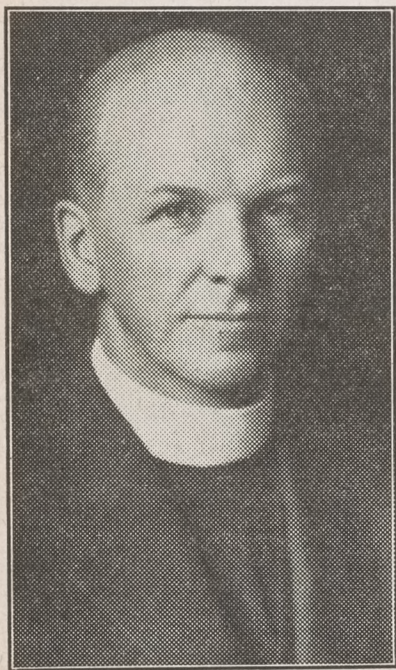
At the last meeting of the General Synod a resolution was unanimously adopted asking for the appointment of a Field Secretary for M.S.C.C., whose principal work would be to get into touch with the clergy and parishes from coast to coast, and so create and foster increased interest in the missionary work of the Church. The Primate, at the request of Synod, appointed a small Committee to consider, and if possible recommend to the Executive Committee the names of men who seemed to have the

esteem of those who know him intimately. Church Messenger would ask for him the confidence, sympathy, co-operation and particularly the prayers of the Church in carrying out the work he has been asked to undertake.

A SIGNIFICANT STATEMENT

The Federal Council is an organization made up of representatives from all the Free Churches in the United States. I use the term Free Churches for want of a better designation. The Federal Council Bulletin, the official publication of this organization, recently published an editorial dealing with the Edinburgh and Oxford Conferences. From this editorial I quote as follows:

"One of the most important outcomes of the Oxford and Edinburgh Conferences has been a new vision of what it means to belong to 'the Holy Catholic Church'. Many who went to the conferences with a meagre sense of the significance of the Church came back as 'high' Churchmen. They no longer think of the Church as a casual association of like-minded individuals; they now regard it as the corporate fellowship in Christ apart from which no one can come to a full Christian experience. They no longer think of the Church as just a plan of human devising; they see it now as a supernatural thing, the continuation of the Incarnation of our Lord, divinely created to carry on His work in the world. They no longer conceive it as merely a contemporary institution but as a fellowship which spans the ages and gives the Christian of today a place in the apostolic succession of faith and worship and life. They no longer speak of the Church as a merely local or denominational thing; it has become for them the Living Body of Christ throughout the world, embracing men of every race and nation in one universal community of His love."



Rev. Leonard Dixon.

necessary qualifications for this important undertaking. The Convenor of this Committee wrote to each of the Bishops asking for suggestions. At the time of its meeting the Committee had before it the replies received from seventeen. Seven of the seventeen suggested the name of Rev. Leonard Dixon, Rector of Orillia in the Diocese of Toronto. After careful consideration of all the names submitted, the Committee resolved to submit the name of Mr. Dixon to the Executive Committee, a recommendation which subsequently was unanimously approved by that Committee. Mr. Dixon has accepted the appointment, and will enter upon his new duties on the first of February next.

Mr. Dixon has had a wide experience in the mission field and has won the confidence and

THE BISHOP OF DORNAKAL

Bishop Azariah of Dornakal, when speaking recently at the General Theological Seminary, New York, made the following reference to his visit in the United States.

"My two months here have been most encouraging. I go home tomorrow, knowing that America is going to play her part in the great work for India. But one thing is discouraging. Laymen, and even clergymen, ask me: 'Why teach Christianity to India, when India has so noble a native religion?' This astounds me; it makes me feel that we have not preached the Gospel of missions. You are being trained to preach to Christian people. Tell them there is no Christianity which saves itself. It must save others, as Christ did."

The Bishop is absolutely right. If there are people in our congregations who are opposed to, or uninterested in the missionary work of the Church, it is because we clergy have failed effectively to "preach the Gospel of Missions".

DICK SHEPPARD

I think I would be correct in saying that Hugh Richard Laurie Sheppard, who died recently in London, was easily the most loved man in England. He had some half-a-dozen titles, but he loved to strip them all off, and be just the "Dick" of the "Tommys" as they found shelter in his church with the open door, St. Martin-in-the-Fields. The Church Times, which frequently criticized him, spoke of him as "The greatest individual spiritual force in England". The Methodist Times referred to him as "The most natural Christian gentleman we have known". The Archbishop of York wrote as follows in The Spectator (London):

"One of the most remarkable figures of our time has been removed from the religious and public life of England by the sudden death of Canon Sheppard. There can seldom have been a man of whom it could be said with so little exaggeration that he was 'universally beloved'. Every kind of person felt his heart warm towards 'Dick'; if he failed at one point, he won at another; and no one successfully withstood him. I remember a well-known lady's account of the regularity with which she and her husband attended St. Martin-in-the-Fields: 'I can't bear his preaching but I do like the service; my husband does not care for the service but does like the sermon.'"

Sympathy and love—that was the secret: it inspired an amazing promptitude of speech or action. On one Sunday just after the War he was preaching in Westminster Abbey, and saw under the pulpit an old lady whom he knew. Somehow his memory recalled the fact that it was the anniversary of the day on which her son had been killed in the autumn of 1914; and he introduced some sentences that she would—and did—recognize as a reference to that day. Of course, she was profoundly touched. And there are myriads of such stories to be told. He made of the asthma that tormented him a personal link with a verger at Canterbury Cathedral who suffered in the same way. Everything became a means of showing sympathy, and therefore of winning affection."

The Archbishop of Canterbury preaching in a London Church made reference to his passing and said:

"To him the thought of that all-embracing love of the Redeemer for His brethren was a constant and almost overwhelming thought and it gave pain and passion to his life. He burnt his way through this world in a flame of love. His love overflowed upon his human brethren of every sort and kind, and he won from them a response of love greater, I think, than in the life of any man in my memory."

The day after his death the King sent the following message to Mrs. Sheppard:

"The Queen and I are grieved to hear of the death of your husband, Canon 'Dick' Sheppard, who was one of my chaplains, and we send you deep sympathy. In a life of service to others he won the friendship and gratitude of thousands, to whom his death will be an irreparable loss."

"From 'Onlooker's Diary' in The Guardian I take the following:

"I shall never forget an incident soon after the War which revealed in a flash the great power of 'Dick' Sheppard's personality. The idea had occurred to a number of somewhat light-headed young people that the night of Armistice Day would be a good occasion for a frolic. The Albert Hall was booked and a great ball was advertised. Sheppard broke out into passionate protest and evoked a quick response. The promoters of the ball had to retreat. Sheppard, anxious that his action should not injure the owners of the Albert Hall, promptly took it himself, and announced a Service of Remembrance. On November 11th the hall was thronged with a gathering representative of every phase of English life. There was no band or choir, just the priest in a cassock on the platform—looking ever so small in the vast space. The Service was of the simplest—a few hymns and readings from Scripture, a talk and some prayers. But not a false note was struck, and the deep feelings of thousands who had suffered and lost were released and uplifted in worship. Never again has there been a proposal for a ball on Armistice night in the Albert Hall."

ANGLO-CATHOLICITY AT ITS BEST

More than once I have called attention to the fact that the evangelistic note is more often found today in the teaching and writing of Anglo-Catholics than elsewhere. From The Church Times, which is the Church paper representing that section of the Church, I quote the following, from an editorial reference to the late Canon "Dick" Sheppard.

"The highly superior people may smile superciliously at the simple appeal of such a man as Dick Sheppard; but in his day no man spoke more eloquently by his life and by his words of the love of God. The men who have moved the masses, have brought the first light of the wonder and splendour of our religion to the unheeding, have been those who appealed to men's hearts; who started, as did our Lord Himself, by calling out the inherent goodness in human nature.

The story of every parish priest who in his own little world has won souls to God is a story which begins in a ministry of love, and passes only afterwards to a building up in intellectual strength of a reasoning faith. So it is also with those in their day who have touched a wider circle, the great preachers whom the common people have heard gladly. Knox, Little, Fr. Dolling, Studdert Kennedy, Fr. Stanton, the present Bishop of London in his prime, spoke in the passionate, vibrant tones that thrill the heart. Indeed, it is not too much to say that only in the rarest instances can the intellect of man be seized for Christ otherwise than through the fleshy avenues of the heart. It is sad to think how much of the preaching in English pulpits—twenty or thirty thousand sermons every Sunday—is concerned with the minutiae of religious observance or moral conduct, while the resounding message of the good news of the Gospel so seldom goes forth to beat upon the hearts of men and arrest them in their customary complacent ways."

PRINCIPLES UNDERLYING PEACE

I have lately received a copy of Mr. Mackenzie King's speech in Toronto on the occasion of the visit to that city of The Honourable Cordell Hull. From it I make the following quotation:

"Some twenty years ago, in a study in the principles underlying industrial reconstruction, I sought to show the practical bearing of the principles of the Prince of Peace on industrial relations. They are principles which have become familiar in the settlement of industrial strife. We would do well to recognize how equally applicable they are to international strife.

What He left the world of His method of settlement of controversy and removal of injustice, is simply told in three consecutive sentences as recorded in the eighteenth chapter of the Gospel according to Matthew:

v. 15: 'If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.'

That is the method of Conciliation and Mediation.

v. 16: 'But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.'

That is the method of Investigation and Arbitration.

v. 17: 'And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.'

The Church of that day was the little community of those who professed the principles of the Prince of Peace. The principle here set forth is that of the method of reliance upon an informed Public Opinion. In our day, it means, in addition to an informed public opinion, reliance upon the moral power of the much larger Christian communities and countries to find the necessary means of redress where a wrong is done their sense of justice."

I wish this part of his speech had received the prominence it deserved in the newspapers.

CANON GREEN'S NEW BOOK

Some months ago I called attention to a couple of books by Canon Peter Green of Manchester. One was a little book of private devotion called "Progress in Prayer". The other was entitled "The Man of God" and was made up of a series of addresses to theological students. I ventured to express the hope that this book would be read not only by every theological student, but by every man who had taken upon himself the vows of the ministry.

More recently Canon Green has produced a companion volume for laymen, which has the title "The Christian Man". The Archbishop of Canterbury has written a "foreword" in which he expresses the opinion that "There are few men in England better qualified than the author by long and sympathetic intercourse and understanding, to address those whom he has had specially in mind in writing the book." My own opinion would be that if there is any other man as well qualified, he has not yet

revealed himself. I have written to Canon Green, asking if it would not be possible to have an issue of the book in paper binding, so as to promote more extensive sale.

I will ask for space only for one quotation. It is rather long and is taken from a section that is entitled "Perfecting Holiness".

"Before anything is perfected it must be begun, and the first step in holiness is that surrender to God, and acceptance of His Holy Spirit as Ruler and Guide, which we call Conversion. Now there are people who refuse to recognize any man as converted unless he can name the hour and place where he was converted, or as they incorrectly describe it, when he 'received the new birth'. Regeneration, new birth, is altogether God's work. Conversion—though it is only done under the influence of, and by the power of God the Holy Ghost—is man's response to God. Now I am far from denying the reality of what are called 'instantaneous conversions'. I have known such things to happen so that a person could name the very hour when it occurred, and point to the spot. But such things are not common; certainly not universally necessary. For many men a vital religion and a whole-hearted acceptance of Christ as Lord and Master are the fruit, rather of a slow process, a daily resistance of evil, and choice of good. But whether as an instantaneous experience, or as the result of innumerable acts of choice, one thing there must be, and that is voluntary, distinct, and conscious acceptance of Christ as unquestioned Master, Saviour and God. The weakness of the Church is that so many of her members have never made that choice at all."

Would that we could hear that truth more often stressed by teachers and preachers today.

AFFIRMATION OF CHRISTIAN PRINCIPLES

This statement as issued by the General Convention of the Church in the United States, after calling attention to the existing world-wide confusion and the industrial struggles at home, that approximate civil war, then goes on to emphasize the fact that:

"The Christian Church stands for the ideals of social justice; it stands for the sanctity of human personality; it stands for the obligation of the strong to help the weak. It is irrevocably committed to the doctrine of the brotherhood of man and the Fatherhood of God.

We commend to the President, the Congress and the people of the United States, a strong reaffirmation of these elemental imperatives of the Christian faith, and an unflinching practice of the principles of life given to mankind by Jesus Christ—principles that relate to the security and permanence of State and nation. We are admonished that laws without ideals are impotent, that the moral character of a people is primary, and that without it chaos ensues.

We further would affirm that to secure order, equity and peace in industry, or indeed in every area of life, the economic and social barriers to brotherhood must be removed, intolerance and class arrogance abolished, and the rights of the individual scrupulously maintained."

THE VOICE OF UNDER THIRTY

A series of articles is being published in *The Spectator* (London), which are supposed to express the viewpoint of youth in our time. The first of the series is by a young man of 23, who says that income-tax authorities, and the insurance companies call him an engineer, because he sits at a desk in an engineering works whose name is known all over the world. The general tone of the article may be gathered from the fact that he links together the Oxford Groupers, young Communists, and young Fascists, as people who have only one thing in common, and that is complete ignorance. The late Canon Streeter therefore comes into the list of those so characterized by this very superior young man.

Another of his statements is that "It is necessary to be quite ruthless in discarding what loving parents have implanted. My motto is 'nothing sacred'."

Carry out this principle to its logical conclusion, and this very independent youth, when attacked with pneumonia would postpone sending for a doctor, until he had investigated on his own account the whole science of medicine, and so satisfied himself that he could benefit from the ministrations of a physician. I should be sorry to think that this article represented the best thought of young men under thirty.

In the issue of *Spectator* a week later appeared a letter signed "Under Fifty" which very severely criticized the attitude of this young business man.

"Is this contemptible self-pity," asks this writer, "indeed an echo of the voice of under thirty? If so, heaven help the world! Here is a baptized and presumably a confirmed member of the Church who, by his own confession, has never lifted a finger to help in its work. He has deserted its fellowship, ignored its discipline, repudiated its faith, declined its duties, and then he has the hardihood to complain that the Church has failed. Who in this view constitute 'the Church'?"

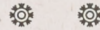
If your contributor will forget for a while the faults of others, real or imaginary, and try to put his high ideals into practice, he may find inspiration in the fellowship of such 'Christians' as have been bearing the burden while he was revealing his soul in the Press."



ANNIVERSARY OF THE LAMBETH CONFERENCE

The 70th anniversary of the Lambeth Conference was observed last Fall. The conference arose out of a resolution passed in 1865 by the provincial synod of the Canadian Church, urging that means should be adopted "by which members of our Anglican Communion in all quarters of the world should have a share in the deliberations for her welfare". Archbishop Longley, of Canterbury, after consulting Convocation, summoned a conference at Lambeth Palace. Out of 144 bishops invited, 76 attended: 18 from England and Wales, five from Scotland, 19 from America and the rest from Ireland and the Colonies. Among the absentees were the

Archbishop of York, the Bishop of Durham and other English diocesans who were afraid of so dangerous an innovation, lest it would take to itself the functions of a General Synod or enact canons. Such fears proved groundless. The conference has remained solely deliberative and consultative. Its resolutions neither bind nor commit any branch of the Anglican Communion. The conference of 1867 lasted only four days. Succeeding conferences have increased enormously in the time spent, the size to which they have grown and the work undertaken. At the 1930 conference, 307 bishops assembled and, though purely deliberative, many of its resolutions exercise profound influence far beyond the borders of the Churches in communion with Canterbury. The next conference is scheduled to be held at Lambeth Palace, London, in 1940 . . . providing world events do not prevent the meeting, which is at least a possibility judging by present developments.



THE COUNCIL FOR SOCIAL SERVICE OF THE CHURCH OF ENGLAND IN CANADA The Vernon-Woods Memorial

At the recent Annual Meeting of the Council a resolution was passed asking that the appeal for this Memorial Fund be renewed. The objective is \$1500.00 to \$2000.00 so that the Council will be able to meet adequately the end for which the fund was established.

A year ago the appeal was made. In response about \$500.00 was subscribed. The Council believes that many more friends of the late Canon Vernon and the late Mr. Woods and many other members of the Church will desire the privilege of subscribing to the fund.

The objective is twofold. First, to pay tribute to, and perpetuate the memory of, two devoted servants of the Church, and secondly, to inspire our theological students towards Welfare and Sociological research work.

Canon Vernon was for fifteen years the beloved General Secretary of the Council. During those formative years he laid secure foundations for the practical work of the Council and won a host of friends to its cause. Mr. Woods was for several years the Honorary Treasurer and gave gratuitously and cheerfully of his ability and time to strengthen the finances of the Council.

The Council believes, too, that friends of the Church will be interested in the practical end of the Memorial. Each year a Scholarship or prize (as funds warrant) is to be awarded to the theological students in our Church Colleges throughout Canada who are in the last two years of their course, for the best essay on a designated subject in the field of Social Welfare or in Sociology. Believing that this twofold object will appeal to many Church people, the Council will be glad to receive subscriptions, large or small, for this purpose.

Please send subscriptions to the Council for Social Service. Cheques should be made payable to the Honorary Treasurer, Council for Social Service. An immediate acknowledgment of any gifts will be sent. The address of the Council is 604 Jarvis St. Toronto.

Diocese of Saskatchewan

The whole Church in Canada was shocked and saddened by the news of the motor accident which caused the death of Mrs. Burd and serious injuries to the Bishop of the Diocese. All our hearts go out to Bishop Burd, his family and his Diocese.

Our Bishop, the Right Rev. W. Burd, D.D., recently completed a tour of the Northwestern part of the Diocese, accompanied by the Ven. Archdeacon G. H. Holmes. Medstead, Turtleford, Spruce Lake, Harlan, Fort Smith, Loon Lake, Makwa and Meadow Lake were visited. Among the new churches consecrated were St. Philip's, Medstead; St. Paul's, Harlan; St. George's, Makwa; St. Patrick's, Iron Springs; St. George's, Mapaume; St. Mary's, St. Martin's, Big River; St. Leonard's, Ladder Lake; Mattes Church and also one at Ditton Park. In all, nineteen churches have been built since the consecration of the Bishop.

The third annual conference of the Diocesan Council of the A.Y.P.A. was held recently in St. Alban's Cathedral Hall, twenty official delegates being present as well as a number of visitors. In his address to the assembled delegates Mr. Bev. Jeffery stressed the need for rigid adherence to the principles of the Association on the part of all members. The Rev. A. H. Priest, Western Field Secretary of the G.B.R.E., gave a very helpful address covering his work amongst young people.

The Rev. Canon F. J. Stevens was chairman at the banquet held in the Princess Cafe, Prince Albert, in the evening, the Bishop being the principal speaker of the evening. A vivid description of his recent visit to the northern areas of the Diocese with Archdeacon G. H. Holmes was his chief topic, rounding off with the moving pictures he took in California and also a film of the Yukon shown by Mr. C. Daisley.

At the early Communion Sunday morning in the Cathedral, nearly eighty young people partook of the sacrament. After breakfast a business session was held.

At the Morning Service at 11 a.m. the Rev. A. H. Priest took as his text "What have you in your hand" dealing with the thought of the amount of power in the hands of the young people today and the way in which they are using it.

The afternoon session was held in St. George's Chapel, Bishop's College.

The Conference was brought to a close very fittingly when the Rev. A. H. Priest installed the new officers at the Evening Service in the Cathedral. The Bishop was the preacher at this Service and he spoke feelingly in the text "Come, follow Me".

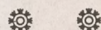
At Holy Trinity Church, Meadow Lake, Rev. S. J. Jarvis presented 21 candidates for Confirmation, the church being packed to the doors. The candidates came from Meadow Lake, St. Cyr Lake, Matchee, and Braeval.

On Friday, November 19th, the Bishop, accompanied by Archdeacon G. H. Holmes and Mrs. Burd, visited the Parish of Arborfield (Rev. E. S. Cole) for the occasion of the consecration

of St. Paul's Church, Ditton Park. In attendance also were the Rev. T. W. Wilkinson, R. D., Tisdale; Rev. H. Parrott, Nipawin; Rev. T. Mitchell, Star City; and Mr. Cyril Needs, student missionary of Crooked River.

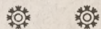
On Sunday the Bishop conducted the first Confirmation Service at Ditton Park, preaching also at New Osgood and Arborfield. The Archdeacon visited the Parish of Nipawin (Rev. H. Parrott), preaching at Codette, White Fox and Nipawin.

St. Alban's Cathedral A.Y.P.A. recently enjoyed a good, helpful discussion on gambling and an interesting film was shown by the Rev. Canon Stevens on the Canadian Government Expedition to the North magnetic pole in search of the Franklin Expedition.



THE ORDER OF BUSINESS AT THE ANNUAL VESTRY MEETING

1. Incumbent takes the Chair.
2. Opening Prayers.
3. Appointing Vestry Clerk.
4. Reading, correcting, and confirming Minutes of last Annual Meeting, and Minutes of any other meeting that have not been confirmed.
5. Incumbent's report upon condition, progress and needs of the Parish.
6. Presenting and adopting Churchwardens' financial report with auditor's certificate attached.
7. Presenting and adopting the audited financial statements of the Sunday School, W.A., A.Y.P.A., Men's Club, Ladies' Aid, Boy Scouts, the Brotherhood of St. Andrew, the Girl Guides and all other parish organizations.
8. Adopting Churchwarden's Parochial estimate in detail for ensuing year, including a statement of Synod Assessment and Allotments.
9. Parish Council Report.
10. Envelope Secretary's Report.
11. Appointing or electing Wardens.
12. Appointing or electing Sidesmen.
13. Electing Lay Members of Synod.
14. Electing Envelope Committee and Secretary.
15. Electing two members of Vestry to serve on Parochial Tribunal.
16. Electing Parish Council.
17. Electing Auditors.
18. Electing any other officers or committees.
19. Presenting Reports of all Parochial organizations.
20. General Business.
21. Adjournment.



SHIRTS AS SOUVENIRS

A correspondent of the New Statesman has found in an American book, The Nine Old Men, the following letter from a lady in Iowa to the Chief Justice: "Dear Mr. Chief Justice, in order to raise money for the church, our members are making aprons from the shirt-tails of famous men. We would be so pleased if you can send us one of your shirt-tails. Please have Mrs. Hughes mark them with your initials, and also pin a short biography on them."

Walks in London

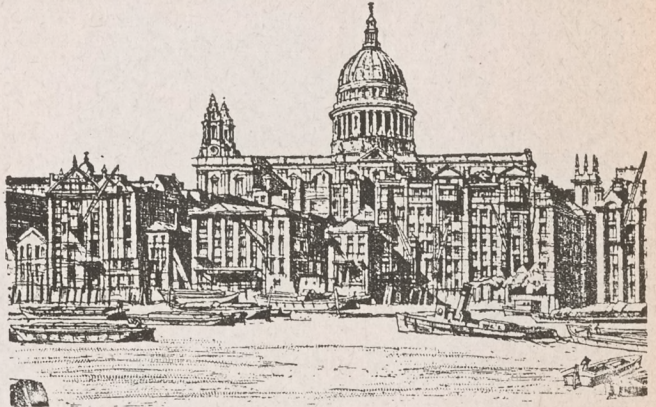
BY LONDON'S RIVER . . . Among Churches, Wharves and City Halls
By T. P. Stevens

Crowd jostles crowd in Throgmorton Street, Cornhill and Lombard Street. They are well-dressed crowds hurrying along to buy shares, insure lives on ships, or deposit or withdraw money. The hurrying throng is a little detached from the common things of life, for the people concerned never handle the commodities which sustain our lives. All these people no doubt serve a useful purpose but it is a secondary purpose; they do not bring us our food or clothing.

There are parts of the City where business of another kind is done and today we will go down to the essential London where men are loading or unloading the goods we need. We will go into London proper and walk near to the river—the river which made London what it is.

Starting once more from St. Paul's we will pass down Godliman Street and cross the road to St. Benet's. Wren built this least known of the City churches—least known because it is almost impossible to get into it on weekdays. On Sundays it is used by a Welsh congregation. If we pass down Bennet's Hill we shall find ourselves in Upper Thames Street where paper merchants and furriers have their quarters. This is not the City of the black-coated worker; it is the resort of the carman and the warehouseman. Cranes are at work and goods are being landed from the river and being despatched to the newspaper offices and the shops. The visitor who passes this way for the first time will be surprised to find that he can go down many little passages to the river. A hundred yards to our right is Puddle Dock which got its name centuries ago from the fact that horses, watering here, churned

up the mud and created a puddle. Beside the Dock there stood, until the Fire, Baynard's Castle. Baynard came over with the Conqueror and built his castle at the extreme west end of Norman London. The southern boundary of London was a mile of river with the Tower at one end and



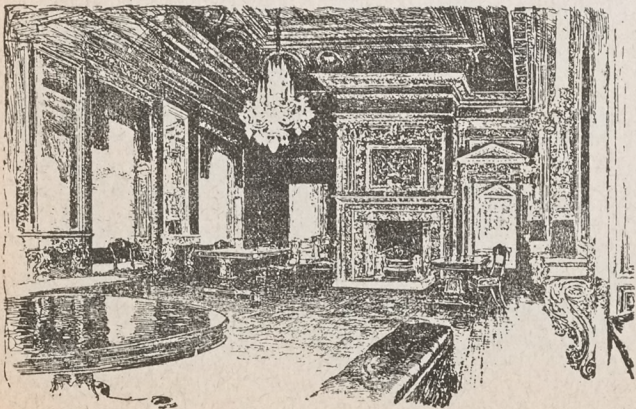
St. Paul's from the Thames.

Baynard's Castle at the other.

Retracing our steps we will return to Bennet's Hill and find, on our right, Paul's Pier Wharf. If we go down the passage we shall find ourselves on the borders of the Thames. We shall see barges full of goods, and if we look across the water we shall recognize Southwark Cathedral and Bankside. If we are romantically inclined we shall picture Shakespeare ferrying across the river to Dowgate, near at hand, in order to meet his friends at *The Mermaid* in Bread Street. The swirl of the tide is at our feet and the tugs are carrying barges down the river.

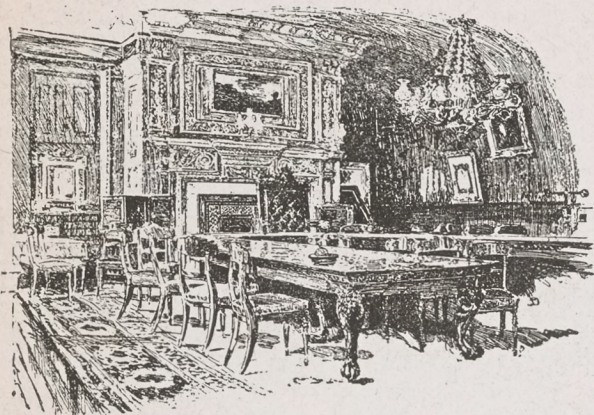
Going East

From here our journey is practically due east. There is a small churchyard in Upper Thames Street belonging to the demolished Church of St. Peter, Paul's Wharf. A stone records the fact that Evelyn found the *Book of Common Prayer* in use in this church during the Commonwealth when it was illegal to use it. Further on, on the same side, is the lofty tower of the Church of St. Mary Somerset. The church has gone and its tower is used as a club for women City workers. There is a little surprise waiting for us at the corner of Huggin Lane. If we go a few yards up the lane we shall come to a small churchyard. Then we must turn round towards the river, and looking up we shall see a small spire on a fairly modern house. This spire came from St. Michael's,



The Cedar Room, Skippers' Hall.

Queenhithe, and has a vane in the form of a ship in full sail. The writer has always understood that the hull of the ship can contain a bushel of grain, reminding us that grain was brought to Queenhithe (or Cornhithe) in the old days. Mr. George Young dissents from the hull theory; he says that the ball below the ship will contain a bushel. He is invariably right and so the present



Skinners' Court Room.

writer will give away.

Queenhithe will surprise people coming for the first time. It is a considerable harbour in the river. The word *hithe* means wharf or dock and it is interesting to watch goods being landed here as they were many centuries ago.

Two Churches

We have now reached Garlick Hill where we shall see the charming little Church of St. James built by Wren. It has some pleasant wood-work within and an interesting clock outside with a figure of St. James. There are also some scallop shells—the shells always associated with St. James'—on the gates. Going back again to Upper James Street we must notice, on the south side, the entrance to the Vintners' Hall, and then cross Queen Street which leads to Southwark Bridge. Safely across we shall come to College Hill and must enter St. Michael's Royal, another Wren church with a fine steeple. It is called Royal from the King's palace which stood near. In College Hill, Richard Whittington lived and a plaque marks the site of his house. This parish also has the distinction of having given a name to the oldest society of bell-ringers in the country. *The College Youths*, founded in 1637, got their name from the fact that they used to practise in the tower of the old church. In College Hill there are some very fine old doorways but not so old as some of the inhabitants imagine.

City Halls

Going back, we will walk along College Street and notice the carved doorway of the Innholders' Hall. We have now

reached Dowgate Hill and the end of the journey. We turn up to the left to find the headquarters of three famous City Companies—the Dyers, Skinners', and Tallow Chandlers. From the street the Skinners is the most impressive building. The front was rebuilt nearly two hundred years ago but the main buildings were erected for *The Guild of the Body of Christ of the Skinners of London* immediately after the Fire. Sometimes in the evening the door stands open and the passers-by may then see the fine courtyard round which the ancient rooms cluster. There is almost an Italian atmosphere about this courtyard. If the visitor is manned with a permit from the Clerk he will be shown the Court Room and the Cedar Room of the Company. The latter is panelled with red cedar which still gives a pleasant smell to the sumptuous apartment. Before leaving the Skinners it might be well to cross the road in order to get a good view of their building. In the pediment above, the Arms of the Company may be seen—three crowns on ermine. We are now almost at the entrance to Cannon Street Station, but before we take the train home we must just notice the entrance to the Tallow Chandlers' Hall and the motto of the Company *Ecce Agnus Dei que tollit peccata mundi*.

This company not only dealt in candles but in oil, butter and soap. Round the corner in Cloak Lane the Skinners and the Chandlers have back entrances with pleasant adornments. And now, after a walk of unusual interest, we may pass into the Booking Office and home to tea.



Civil List, U.C.: 16th February 1837. Schedule of additions to the Civil List showed the following sums paid in 1836: For Missionaries of the Church of England in U.C. 2565 pounds, Ministers, of the Church of Scotland 1350 pounds, R.C. Priests 1000 pounds and Wesleyan Methodists 900 pounds.



Allow not nature more than nature needs.

—Shakespeare.



Baynard's Castle before the Fire.

One Hundred Years Ago

S.P.G. Grants: In the year 1838 the S.P.G. of London, Eng., expended in North America towards the support of 99 Missionaries (besides Catechists and Schoolmasters) in the Dioceses of Nova Scotia and Quebec the sum of £12,254; and for building churches £630 and gave £530 in aid of King's College, Windsor. ("The parliamentary aid, which was formerly afforded, having been withheld, to all human appearances this institution must have failed entirely, if the arm of this Society (S.P.G.) had not been extended for its relief."—Bishop of Nova Scotia's speech at annual meeting of S.P.G., London, May 1838.)

St. Margaret's Bay, N.S.: I. January, 1838. The Rev. John Stannage to the Bishop of N.S., reporting his return to duty October 1837, after a long illness, during which Mr. Brine read prayers. He has built two schools, one at the head of the bay "Filleul's School" and one near Beautilier's Point, both to be used as chapels. Owing to failure of fishing industry, the collections for the Diocesan Church Society are small. He cannot visit every family owing to his illness and must, as a consequence, and because of the failure in the return of fish, be content to forego one-half of his salary. He is willing, for the sake of the devoted part of the flock, to suffer his share of their losses. (S.P.G. Report, 1839.)

Granville, N.S.: The Rev. J. M. Campbell's report to Sec. of S.P.G. 1st March, 1838. He thanks the Society for the case of books for his library. "Our much esteemed bishop is absent. During 1837 I have been in the habit of holding full Services with preaching at stations 35 miles and 22 miles distant, and a Sunday School, during summer. It is usually part of my duty to preach at burials."

Fredericton, N.B.: The Rev. John M. Stirling to Ven. Geo. Coster, 31st December, 1837. He was appointed assistant-minister of Christ Church in parish of Fredericton 16th September 1836, immediately after being ordained deacon. He has baptized 54 persons and buried 45 (exclusive of those at which the rector officiated). Has held weekly Service at the Alms House. Three Services are now held in the church. He spends early hours of Sunday in superintending a Sunday School which he organized with over 100 enrolled pupils. Has held Services five times at Stanley, 25 miles away, a new settlement. Visits King's Clear and Maryland regularly.

New Ireland and Leeds, L.C.: The Lord Bishop of Montreal concluded his first visitation of the diocese (begun 1837) by a visit in February 1838 to the county of Megantic when 17 persons were confirmed at New Ireland and 35 at Leeds. The church at Leeds was consecrated at the same time. (Memoir of G. J. Mountain.) The Rev. Jas. L. Alexander, of Leeds, writes of the church as being convenient, respectable, free from debt, and furnished with benches. Services held there every Sunday morning. He is building a stone parsonage house at his own expense. At Upper Ireland Mr. Wm. Harvey

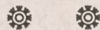
is the Catechist and he visits Halifax Township also.

The Rebellion, L.C.: The Rev. Micaiah Townsend of Clarenceville, Noyau, near Lake Champlain, reports to the bishop the sincere attachment to the Church of the congregation during seasons of danger and alarm which frequently disturbed the frontier. The border population, mostly from the States originally, have constituted an impenetrable cordon of loyalty to their Queen and Country—an effectual barrier between rebels within the province and their sympathising friends without. His parishioners have been drawn from their families by the common danger to assume, during an inclement winter, the duties of soldiers. Their Commander of the Forces has repeatedly commended their loyalty. The Rev. Andrew Balfour of Shefford writes to the Bishop that he held Services at Riviere du Loup (Berthier) district. "The events of the time seemed to add solemnity to our meetings as we were within report of the cannon at St. Charles (on the Richelieu) and surrounded by a disaffected multitude. But the Lord delivered us out of our distress". He was compelled to travel to Niagara to seek his family, owing to the occupation of Navy Island by the rebels. Spent 4 days and 4 nights in a sleigh. At Kingston he caught a boat conveying troops to Niagara and was thus enabled to meet his family and bring them back.

Rebellion in U.C.: The Rev. R. Flood writing to the Rev. W. J. D. Waddilove from Caradoc, London District, 27th December 1837, says that "our Indians have been mercifully spared, amidst the late revolutionary movements, excited by the vile agitators in this province, from being called out by the Lieut.-Governor to aid the loyalists — as under these circumstances they would have been entirely thrown back—and would probably have resorted to all those horrid barbarities of scalping and burning which they practised, in the revolutionary war of old, when fighting the enemies of Great Britain. This rebellion lasted but one week. Mackenzie's party were not confined to Toronto. In the London District there were many individuals acting in concert with him, but this vile conspiracy was ill-timed. Here (in London District) the disaffected were only preparing to take up arms, when their leaders were routed and hunted by the loyal inhabitants who are far superior in numbers and courage to the rebels. We have been in the midst of trouble but the Lord has preserved us from the rage of the wicked. . . We have not a single soldier in the province, the few regiments there were, having proceeded to Lower Canada to aid in putting down the rebellion there. Here the rebellion was solely suppressed by the loyal inhabitants." (The Stewart Missions)

Clergy and Militia Duty: The Rev. H. J. Grasett, Sec. of Society for Converting and Civilizing the Indians and Propagating the Gospel, to the Rev. W. J. D. Waddilove, England, dated Toronto, 30th December 1837. Acknowl-

edging the valuable assistance received from the U.C. Travelling Mission Fund. Has written Mr. Harper to ask what will be due to him. Has written Mr. Green letting him know that he will receive his salary in sterling. Owing to the recent disturbances which have affected this city a meeting of the committee has been postponed. The day chosen was the day when the city was on the point of being attacked and every gentleman, clergy as well as others, capable of bearing arms, was engaged in militia duty. We trust, by God's mercy, tranquillity will shortly be restored and that the treasurer's accounts may be forwarded thereafter.



TWELVE SLIPPERY HOURS

At 9:00 a.m. sharp on November 12th Archdeacon Holmes and I left for the consecration of three churches, one each at Spiritwood, Bapaume and Norbury. The road was a sheet of ice after snow, sleet and frost, and soon we were slipping and sliding all over the road. Many times the Archdeacon stopped the car just as it was heading into the ditch and twice it turned a complete circle. However, we kept on going and at a quarter to two reached Spiritwood, ninety-one miles away, where there was lunch waiting for us at the mission house. Immediately after a hurried lunch we started off with the missionary, Rev. Eric Wright, for a newly opened centre amongst the new settlers. Again we slithered on our way and covered the 29 miles by four o'clock. We were an hour late but the congregation was evidently still there as the yard of the log farmhouse was full of "rigs" (various primitive conveyances). On entering the house we found 54 adults and children present, which was amazing considering it was a week day and a district considered to be almost entirely Roman Catholic.

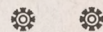
We were introduced to the people and then robed for Evening Prayer. Space was at a premium. Two long ten-inch planks supported on chairs formed pews and others sat on the bed, others on boxes and chairs while a row of girls stood against the wall. During the prayers I could feel a child crawling over my feet; and gentle tugging on my hood indicated that a baby had taken a fancy to its attractive colour. In spite of the difficulties it was a very good Service. Although there was no organ, the hymns were well sung and the congregation reverently joined in the prayers and listened attentively to the address. After the Service was over we held a meeting with the men who were desirous of building a log church. They have no money, but quickly offers were made to cut the logs and haul them and square them for building. Others promised to haul pine logs to the shingle mill to be made into shingles for the roof. Another man offered two acres for a church and cemetery site while others promised to help with the building. The striking thing was that all the discussion was on what they could do to help themselves, and never once did they ask what help they could get. A building committee of three was formed and they are going right ahead.

While all this was going on the ladies were busy getting ready to feed the multitude. Imagine asking fifty-four people to stay for supper. But they did it and did it well. They erected a long range trestle table (which came in covered with frost which, when it melted in the warm room, soaked the tablecloth) and they fed the men first, then the children and last of all themselves—chicken and pie for fifty-four!

They decided to call their new church St. Paul's, as it was the St. Paul Sunday School Mission Van which first discovered them, and as we slithered back to Spiritwood where we arrived at nine o'clock at night we felt that we had spent twelve hours and covered 149 miles in what St. Paul himself would have called a missionary journey.

I have told you this twelve-hour story, firstly, because I know you will be interested, and secondly because I promised the people before I left that I would do what I could to find some help to purchase the things they couldn't provide themselves, such as nails, windows, building paper, cement for foundation, etc. They are all people who have left districts in the south of the Province where there have been churches, and deserve help in their endeavour to help themselves.

WALTER SASKATCHEWAN.



Diocese of Quebec

The Bishop, writing in the Diocesan Gazette, speaks of the distress felt because of the recent anonymous, secret and inexplicable attack made upon what is known as "Protestant education", but takes comfort in the thought that when an attempt was made to drive religion from our schools, the Members of Parliament opposed the move. The Bishop believes that the religious teaching now being given in our schools should be much strengthened. Following upon this, the Education Committee has appointed the Bishop as one of the seven experts who are asked to make a survey of Protestant education in the province.

St. Peter's Church, Sherbrooke, recently observed its 115th anniversary. The Primate was the preacher on the occasion.

Faithful to their promise made to the Bishop last spring, the Diocesan Branch of the Woman's Auxiliary have added to their already large programme of work the supply of clothing for poor parishes of the diocese. They have also furnished the parsonage at the Magdalene Islands where a young priest and his bride have recently gone to live.

The Eastern Townships Churchman's Association recently met at Sherbrooke, 150 men being in attendance, and offered substantial help to the bishops in raising the last sum (fifty dollars) needed to complete the church building fund for Clarke City. This town is tucked away in the wilderness behind Seven Islands Bay and boasts of a devoted but tiny church population. The new church is to be built after the fashion of a log cabin and will come under the jurisdiction of the nearest clergyman who is stationed at Comeau Bay, 100 miles west.



One Communion and Fellowship

January

"We sing the glorious conquest
before Damascus' gate,
When Saul, the Church's
spoiler, came breathing
threats and hate;

The ravening wolf rushed for-
ward full early to the prey;

But lo! the Shepherd met him, and bound
him fast today.

"O glory most excellent that smote across
his path!

O light that pierced and blinded the zealot
in his wrath!

O voice that spake within him the calm
reproving word!

O love that sought and held him the
bondman of his Lord!"

"From glory unto glory! be this our joyous
song,

As on the King's own highway we bravely
march along!

From glory unto glory! O word of
stirring cheer,

As dawns the solemn brightness of
another glad New Year."

"O God, who, through the preaching of the
blessed Apostle St. Paul, hast caused the light
of the Gospel to shine throughout the world:
Grant, we beseech thee, that we, having his won-
derful conversion in remembrance, may shew
forth our thankfulness unto thee for the same,
by following the holy doctrine which he taught;
through Jesus Christ our Lord. Amen.

Again in this first month, according to our
calendar, we wish our readers a Happy New
Year. May 1938 be bright with the blessing of
God. May we, in Canada and in the whole world,
be aided to follow the "holy doctrine" taught

by St. Paul, and by the other Apostles, on whose
lives we hope to speak on this page during this
year.

Travelling has become greatly in vogue among
us these latter years, and especially pilgrimages,
that is, travelling to some shrine, some spot made



"They presented unto Him gifts."

sacred by the tomb of a hero or the memory of
some heroic act. We go to stand in reverence
by the grave of the Unknown Soldier in West-
minster Abbey, we journey with eagerness to the
little English town made immortal because Shake-
speare was born and died there. To too many
Shakespeare and the Unknown Soldier are real
personalities, while St. Paul and the others whom
the Te Deum names as "the glorious company
of the Apostles" and "the noble army of Martyrs",
are little more than visionary figures, hardly to
be separated from the stained glass of our church
windows where, in radiant robes and shining
halos, they stand impassive to receive our homage.

Yet really they were men and women of like
passions to ourselves; they loved, hated, were
hungry, felt pain, but rose above all these lower
things to stand high in the service of Christ,
and in helping other men. So we do well to
think of them, for as Longfellow says

"Lives of great men all remind us

We may make our lives sublime

And departing leave behind us

Footprints on the sands of time."

We do well also to name our churches for
these saints, canonized by the love and reverence
of many centuries. Writing in the fifteenth cen-
tury Bishop Peacock tells us, "The shrine, the
tomb, the cathedral are rememorative visible
signs without which remembrance must needs be
feebler". And so we try to draw their pictures
on this page this year.

At the threshold of the civil year the Church
has set the two great Christian Feasts of Cir-
cumcision (January 1) and Epiphany (January 6).
The first proclaims the holiest of names, "thou
shalt call His name JESUS for He shall save
His people from their sins," and the second shows



Wise Men journey to worship the Christ.

the star which all wise men follow to find the Christ.

We who keep these two feasts in truth, shall have a happy and a new year, with old faults and burdens left behind.

Then comes the feast of the man who calls himself "least of the Apostles," but whom the Church regards as second to none of the greater

from Greek writers scattered through his Epistles, many think he must have attended the great Greek college of Tarsus. Against this is the fact that the household was "Pharisee of the Pharisees"; but certainly young Saul, if not a student in the Greek college, was well read in Greek literature. Then he was sent to Jerusalem, to be the pupil of the renowned Gamaliel, probably to study for a rabbi. He had already served his apprenticeship to tent-making, in obedience to the advice of the Law, "He who teaches not his son a trade, teaches him to steal" a wise saying. Under Gamaliel young Saul received the grounding in law which intensified the natural logic of his mind—"His writings show a wonderful combination of subtlety of intellect with practical good sense." But the great rabbi could not give to his greater pupil his own cool tolerance (Acts 5: 38, 39); Saul was too much fire and energy to leave the defence of God's truth entirely to God. The sword of the Spirit was not a mere expression to him; he must fight, on one side or the other.

As the Gospels show us, our Lord lived in Galilee, only visiting Jerusalem, and it is likely that Saul never met Him till that hour by the "Damascus Gate". Of course Saul may not have come to Jerusalem till after the Ascension. He certainly heard of the New Sect, followers of an itinerant Preacher who was alleged to have healed many sick, but who was crucified by the Romans at a Passover, and according to His friends rose from the dead, and was in truth the promised Messiah, the Son of God. This last would have been to Saul an utter blasphemy, and he soon pushed to the front of the enemies of the New Sect. It was now, probably, ten years since the Resurrection, but the Church in Jerusalem had made no move to "Go out into all the world and preach." Their energetic Social Service in Jerusalem, however,



The Living Christ appeared to Saul on the way to Damascus.

saints. Humanly speaking, if Saul of Tarsus had not seen JESUS at the Damascus gate, Europe and America would never have received Christianity. The "parish church" of great London is named for this greatest of missionaries, and on London's coat of arms shines a sword, the sword of the Spirit, the weapon of St. Paul. The first non-Roman church erected in Canada was also named for this great saint (St. Paul's, Halifax).

According to St. Jerome, Saul, or Paul, was born in Gischala, Galilee, his parents migrating to Tarsus in his infancy. For some reason unknown to us, the father had received Roman citizenship, so Saul was "freeborn". The Roman constitution divided citizens into ten clans, each clan consisting of one hundred families; a man for some high service receiving Roman citizenship was at once enrolled as a member of one of these families, the family keeping the register of the births, marriages and deaths of their members, and also the title deeds of their property. If a Roman citizen, in the remotest part of the Empire, thought himself in danger of injustice from a court he could appeal to Caesar, and his case must be transferred to Rome where he would have all the help his family there could give. We imagine that Paul was the name given to the boy on the Roman register, but in his home he was Saul, for his parents were of the tribe of Benjamin and fiercely proud that the first king to reign over the twelve tribes had been chosen of their kin.

We know little of Saul's youth. He had a sister, and, judging from the many quotations



"Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision."

brought many to join them, and led to the appointing of seven deacons to handle the charity fund. One of these, Stephen, became noted for his fearless eloquence in preaching Christ, and so was brought before the Sanhedrin, charged with blasphemy, a capital crime by the Mosaic Law. Paul, Acts 26: 10, infers he was a member of this body, giving his "voice", i.e. vote, to the condemning of Christians. This would mean he was a married man at the time, as the rule was that all members of the Jewish Council must be married. In which case he must have soon become a widower, but he certainly not only sat in judgment on Stephen, hearing his magnificent defence, but he joined the mob who rushed the proto-martyr out of the city and stoned him to death. Saul watched the ghastly murder with cool eyes but he must have been struck with the faith and heroism of the young deacon, though he went on "breathing out threatening and slaughter" against the Church. Then, a very hound of God on the trail of what he thought treason to the Lord God of his people, he went to Damascus, for there seemingly were many of "the Way". And there, at the very gate of the city Christ met him.

Later, when telling of the bodily appearance of the risen Lord he says, "Last of all he was seen of me also" (I Cor. 15: 8). An Apostle was one of those who had seen Christ when He wore our flesh on earth, and Paul insisted that he had done so at the Damascus gate.

Paul who saw Christ, Paul, by his dynamic personality, fired by his love for the Lover of souls, changed our Western world as no other one man has done. We remember the other Apostles on their birthdays, the days when they began the life eternal, ending the broken life of earth, but the Church keeps the day of St. Paul's conversion, the day that changed Christ's enemy into His soldier, nay, His slave, the day that set him to kindle the "quenchless light" that still illumines Christendom. We shall speak of his missionary work in connection with St. Barnabas and others whose stories dovetail into his. Paul, "least of the Apostles"—and the greatest.



Diocese of Montreal

The Rev. G. A. Andrew of Honan stated that he was the only Canadian Anglican clergyman working in China. Though the population of China is a quarter of the whole human race, there are not more than five million Christians, of whom about 300,000 are in communion with the Church of England.

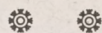
The Rev. Langtry Williams of New York conducted an eight days' Evangelical Mission in St. Mark's, Longueuil.

The Rev. Kenneth Naylor gave a series of lectures to clergymen on the Acts in Greek.

In Advent the Cathedral Singers, under the direction of Dr. Alfred Whitehead of Christ Church Cathedral, rendered Handel's "Messiah" in the Church of Notre Dame, Montreal. The singers were augmented for the occasion to the number of 400, comprising both French and English voices.

A children's corner, designed by Philip Turner, F.R.I.B.A., for St. Matthias's Church, Westmount, has been dedicated.

The Bishop of Montreal dedicated two new churches—St. Matthew's, Snowdon, and St. John the Divine, Verdun.



Diocese of Brandon

Recently Bishop Sasaki of Mid-Japan, Dr. Hiltz, General Secretary of the G.B.R.E., and Miss Eva Hasell, well-known caravaner, addressed meetings at the Pro-Cathedral.

Captain R. L. Morrell, C.A., has been placed in charge of the parish of Deloraine, Waskada and Napinka.

A branch of the A.Y.P.A. has been formed in the parish of Christ Church, The Pas.

The fall meeting of the Brandon Diocesan Board of the W.A. was held in the crypt of the Pro-Cathedral on October 13th, with the president, Mrs. F. Winter, in the chair. Mrs. L. F. Wilmot of Swan River gave a report of the Dominion W.A. annual meeting held at Halifax in September. The president announced the resignation of Mrs. E. S. Gardiner of Rapid City from the office of Educational Secretary. In appreciation of Mrs. Gardiner's splendid work over a period of six years, a Diocesan Life Membership was presented to her. Her successor is Mrs. A. Gardiner of Swan River.

Each deanery in the diocese holds a laymen's banquet every fall. At these meetings diocesan and parochial matters are discussed. This year the attendances were very good. Men, lukewarm in their attitude to their parochial missionary assessment, have left these gatherings resolved that their parish will pay its assessment in full.

Many parishes held Children's Day Services on October 17th.

The Parish of Durban, Benito and Kenville has recently become self-supporting.

The Sunday School Van, "St. David" has been stored away for the winter. Miss Maxted and Miss Williamson who travelled in it during the past summer did a great work. They travelled 4,952 miles, visited 545 homes, started 4 Sunday Schools, helped 26 Sunday Schools, found 104 candidates for Baptism and 56 for Confirmation, held 20 Services and gave 46 addresses.



Traditional Portraits of Peter and Paul.

Diocese of Athabasca

Grand Prairie. — At the Teachers' Training and Preparation Class on Monday evening an address was given by Miss Eva Hasell on "Worship in Sunday School".

The first meeting of the Men's Club was held on the last Thursday in September. The first speaker was Mr. E. V. Bergin, who told the group of his visit to the General Synod recently held in Halifax, and succeeded in passing on to his hearers a good deal of the inspiration which he himself had caught from the meetings and Services of the Synod. Mr. Crane-Williams also spoke to those who were present, giving a short survey of modern industrial conditions, and suggesting some possible developments in the relations between employers and employed.

Peace River (The Pro-Cathedral).—The Rev. G. Bratt of Berwyn was special preacher for the Thanksgiving and First Anniversary Services. The attendance was quite good considering the weather.

Peace River Deanery.—Friends of the Rev. H. W. Lamberton of Fort Vermilion will be very sorry to learn that it was necessary for him to leave Fort Vermilion to enter the Sanatorium at Calgary. He is making good progress, and as the condition of his lungs was discovered in good time there is every reason to hope that he will be quite fit again after a few months of institutional treatment.

We wish to thank the Church of St. James, Stratford, Ontario, Diocese of Huron (Rev. F. G. Lightbourn, B.A., B.D.), for the gift of a church for the Parish of Hines Creek. This vast area, 100 miles long, forms one Parish and is under Rev. S. J. Bell who was ordered to the Priesthood in the octave of this Easter and is therefore the first Rector. Into this new district at the end of the railroad many new settlers are coming and it will be a great joy to them to have a church of their own. This Stratford church is also supplying the coloured glass for the windows, a bell, Communion linen and is taking much sympathetic interest in their sister church in this land of the last frontier. Thank you, St. James' Church in Ontario; may God richly bless you in your gift.

Maritime Notes

Laymen's associations have recently met in Sydney, N.S., and Annapolis, N.S. At Sydney 130 sat down to the dinner prepared by the Women's Guild, with the Mayor as the speaker and the President, Mr. G. A. R. Rowlings, K.C., in the chair. It was at Sydney that a Service of Witness, attended by 1500, was held during General Synod week, when the Bishop of Niagara preached. At the meeting held at Annapolis Royal 78 were present and dinner was served by The Sanctuary Guild. Mr. Ralph Creighton of Wolfville was the speaker and an account was given of the Service of Witness held at Windsor earlier in the year. The Tangier Laymen's Association recently held its meeting at Bedford, N.S. The Rev. A. S. Walker, President of King's College, was the speaker. There is a literary society at King's College, Halifax, known as the Haliburton, and which studies the works of authors and poets of Nova Scotia. At a recent meeting it was reported that the money for the upkeep of the grave of Thomas Chandler Haliburton, the celebrated Nova Scotian Judge and humourist after whom the club is named, had been forwarded as usual to the churchwardens of Isleworth, England, and that the fund for the perpetual care of the grave had been augmented during the year.



FAITH THROUGH BEAUTY

I would see a new outpouring of artistic power, inspired by a new consciousness of the sanctity of the Church and its dynamic force. Once more a Church should become a focus of beauty. The tendency to reduce it to the level of "the world without"; to secularize it into the semblance of a theatre or a lecture hall; to banish shrines and statues and pictures or sterilize them by the "modern touch"; to attempt a fictitious popularity by secular activities and startling and frequently uncouth novelties learned from the promoter, the efficiency expert, and the advertising agency—all this is but the sign of decadence and the surrender to the world: the selling of a birthright for a mess of pottage, which in the end proves to be without nutritive value.—R. Adams Cram in *The Atlantic Monthly*.

"His Name is called The Word of God" Movement

A Christian Fellowship within the Church of England.

"Heaven and earth shall pass away, but my words shall not pass away."—St. Matthew 24: 35.

For our New Year meditation the parable of The Seed is unique (St. Mark 4: 26-29), being full of encouragement for the earnest seeker after truth. The Seed being cast into good ground springs up, but its growth is beyond the knowledge of the sower. Our Lord tells His faithful followers that they must wait patiently for "The fruits of the Spirit", and that it is our part to sow faithfully, wait patiently, and look forward hopefully to the power of Almighty God to bring to perfection all that is entrusted to His keeping.

Father of mercies, we have need
Of Thy preparing grace,
Let the same hand that gives the seed,
Provide a fruitful place. *Cowper.*

The third study on the Books of the Acts by the Rev. J. T. Robbins, M.A., rector of St. John's (Garrison) Church, Toronto, will be issued shortly. The whole series, as they appear, is available to members interested. Stamped envelope should accompany requests for information of "His Name is called The Word of God" Movement. Mrs. F. G. H. Williams, 1434 King Street West, Parkdale, Toronto 3, is the Registrar.

General Board of Religious Education

PUPILS' EXAMINATIONS—MAY, 1937

1. Special G.B.R.E. Awards.

Through the kindness of individual Churchmen, interested in the work of the G.B.R.E., special awards are made available from year to year, in connection with the examinations conducted for Sunday school pupils.

All of these awards are given to the pupils taking the highest standing in the examinations based on the current year's Courses of Study, and are in the form of either medals or books.

The successful candidates for 1937 are as follows:

Junior Graded—Maurice Cody Memorial Award

Mary Loney, Christ Church, Milverton, Ont.

Junior Uniform—The James Nicholson Award

Audrey Stephens, St. Peter's Pro-Cathedral, Qu'Appelle, Sask.

Senior Graded and Uniform—The Joseph Beaumont Award

Joyce Gibbons, Christ Church, Saskatoon, Sask.

Advanced Graded and Uniform—The Francis G. Venables Award

Dorothy Lee, Qu'Appelle Diocesan School, Regina, Sask.

Junior Bible Class—Book Prize—Awarded by Miss Muriel Brock

Maurice Philip Poole, St. Mark's, St. Vital, Man.

— Sunday School by Post —

Archbishop Stringer Memorial Medal

Junior—Barbara Young, Vermillion, Alta.

Book Prize—Awarded by Major E. A. Hethrington

Senior—Joyce Cooper, Broncho, Sask.

2. The Religious Tract Society Awards.

For several years, the R.T.S. has very kindly awarded prizes of Bibles and other books to those writing on the G.B.R.E. examinations.

These awards are open to those who were not successful in obtaining G.B.R.E. Special Awards.

The number of awards available for any one school is determined by the number of candidates actually writing in that school.

The following were successful in winning the

RELIGIOUS TRACT SOCIETY AWARDS FOR 1937

Diocese of Algoma

Evelyn Hawn, Matthiasville.

Mabel Sword, Beatrice.

John Naismith, Falkenburg.

Norma Hammond, Falkenburg.

Diocese of Brandon

Irene King, St. Andrew, Deloraine.

Lillian Raven, Maggie Thomas, Maria Hall, Indian Residential School, Elkhorn.

Mervyn Green, Christ Church, The Pas.

Ruth McInnes, St. Mary the Virgin, Brandon.

Frances Collinson, St. Luke, Souris.

Diocese of Calgary

Francis Forest, Pro-Cathedral, Calgary.

Dorothy Williams, St. John, East Calgary.

Cecile Gee, St. Barnabas, Calgary.

Joyce Berry, St. Alban's, Brooks.

Edna Tredaway, Ascension, Crossfield.

James Montgomery, Crossfield.

Diocese of Columbia

Mary Allen, Cliffside, B.C.

Diocese of Edmonton

Audrey Crook, Jean Climie, Paul Greenwood, Holy Trinity, Edmonton.

Lorna Lyster, Betty Harris, Joan Blackburn, St. Peter, Edmonton.

Patricia Rose, Camrose, Alta.

Phyllis Watson, Mayerthorpe.

Arnold Wick, Viking.

Marjorie Hensell, St. Michael, Edmonton.

Joan Cowley, St. Mark, Edmonton.

Ruby Osterlag, Barrhead.

Violet Smith, Good Shepherd, Edmonton.

Frederick Drury, Leduc.

Mary Hunka, Beverley.

Joe Davenport, Tofield.

Gordon Markle, Mayerthorpe.

Myrtle Frost, Minburn.

Fredericton Diocese

Martha Grimmar, St. Mary, Dalhousie.

Helen E. Marr, St. Augustine, Quispamsis.

Diocese of Huron

Ruth Boechner, Christ Church, Milverton.

Winifred Toten, St. James, London.

Ruth Pogson, St. Paul, Essex.

Joyce Graham, St. James, Paris.

Christine James, St. Thomas, Walkerton.

Diocese of Kootenay

Ella J. Egg, Holy Trinity, Grand Forks, B.C.

Diocese of Montreal

Joycelyn Prest, St. Oswald, Montreal.

Diocese of Moosonee

Freda Campbell, St. Matthew, Timmins.

Diocese of Niagara

Dorothy Cliffe, Christ Church Cathedral, Hamilton.

Dorothy O'Neill, St. George, St. Catharines.

Thomas Ramsay, St. James, Guelph.

Mary Knoll, St. James, Port Colborne.

Diocese of Nova Scotia

Jean Kyte, Louisburg, N.S.

Ruth Williams, Sydney Mines.

George Purvis, Jean Lamphier, Marion Smith, Patricia Standish, St. James, Halifax.

Kathleen Martin, Audrey Campbell, Frances Glass, St. Paul, Halifax.

Diocese of Ottawa

Winnifred Clarke, Myrtle Smallpiece, Holy Trinity, Pembroke.

Mary Jago, Helen Jago, Holy Trinity, North Gower.

Diocese of Qu'Appelle

Bernard Lee, Mary Rowland, St. Paul, Regina.

Evelyn James, St. Barnabas, Moose Jaw.

Mary E. Johnson, St. Giles, Estevan.

Betty Carey, St. Stephen, Swift Current.

Rosmond Benson, St. John, Fort Qu'Appelle.

Shirley Mae Emigh, St. Alban, Moosomin.

Dorothy Haslett, St. Mary, Whitewood.

Jean Stephens, St. Peter, Qu'Appelle.

Joyce Shaw, St. David, Bangor.

Joyce Godbolt, Joyce Butler, Qu'Appelle
Diocesan School, Regina.
Freddie Birde, Dannie Birde, Gordon's Indian
Residential School, Punnichy.
Tony Cooper, Broncho.
Alice Aairriess, Togo.
Donald Lyster, Abernethy.

Diocese of Quebec

John Gale Bisson, New Carlisle.
Lucy Bown, Bury.
Marguerite Perkins, Brompton.
Mary Martine, Denison's Mills.
Mary Hyatt, Compton.
Mary Harrington, Stanstead.

Diocese of Rupert's Land

Margaret Forbes, St. Cuthbert, Winnipeg.
Kathleen Schofield, Patricia Erzinger,
St. Alban, Winnipeg.
Geraldine Smith, St. Aidan, Winnipeg.
Kathleen Sutton, St. Mark, St. Vital, Man.
Isabelle McGougan, St. Andrew, Lockport.
Peggy Hiddlestone, St. Anne, West Kildonan.
Alberta Farler, St. Martin, Winnipeg.
Eric Bergenstein, Holy Trinity, Headingly.
Rose Butler, Oakville.
Eleanor Reynolds, Otterburne.

Diocese of Saskatoon

Kathleen Perry, Marcus Fennell, Phyllis
Kilpatrick, Gladys Blackwell, Florence Luck-
well, Christ Church, Saskatoon.
Sybil Eastwood, Ruth Alderwood, Beatrice
Wrigley, St. John, Saskatoon.
Katherine Smith, Kenneth Hyde, Mary Fen-
ton, Helen Childs, St. James, Saskatoon.
Iris Thorogood, Doreen Bell, St. Mark, Saska-
toon.
Allan Kreuger, All Saints, Duck Lake.
Lillian Yaremchuk, All Saints, Watrous.
Howard Ellard, St. Paul, Wilkie.
Doris Holton, Holy Trinity, Salvador.

Diocese of Saskatchewan

Ruth Codd, St. George, Kinistino.
Joyce Mansell, All Saints, Leask.
Jessie Munro, Christ Church, Spiritwood.

Diocese of Toronto

Patricia McBride, Peter Boys, Billy Little,
Trinity, Barrie.
Catherine Spencer, Hazel Alder, Doris Moses,
Olive Ward, St. John, Bowmanville.
Tommy Howsan, St. Thomas, Cavan.
Margaret Hunt, Olive Weaver, Christ Church,
Coboconk.
Marjorie Evans, St. John, Havelock.
Bernice Wheeler, Edna Butterfield, Ted War-
ren, St. Agnes, Long Branch.
Eileen Voyce, Francis Pond, The Atonement,
Long Branch.
Harold Tobias, Walter Tobias, St. Barnabas,
Chester.
Viola Elliott, Elizabeth Hewitt, Dorothy Hill,
St. Chad, Toronto.
Doris Dean, St. John, West Toronto.
Dorothy Smith, Eileen Fowler, Norma Hayes,
Doreen Wells, Roland Hills, St. Margaret,
New Toronto.
Beth Goodman, Gladys Ross, Dorothy Hayman,
Thelma Reynolds, Ruth Robinson, Winnifred
Lake, St. Matthew, Toronto.

Audrey Dainton, Thelma Howell, Eva Davies,
Phyllis Marshall, Jean Coleman, John D.
Hooper, St. John, Peterborough.
Lexie Jones, John Jones, Winnifred Roebuck,
St. Crispin, Scarboro.
Betty Wadell, Barbara Woodcock, Corinne
Lawry, Christ Church, Toronto.
Mary Dryborough, Charlotte Magee, Peter
Dixon, Grace Church, Toronto.
Jack O'Hara, St. Cyprian, Toronto.
Betty Green, St. Simon, Toronto.
Kathryn Baxter, Margaret Reid, St. Michael
and All Angels, Toronto.
Helen Borty, St. Stephen, Toronto.
Agnes Brown, St. Paul, Uxbridge.



THE BLIND IN JAPAN AND THEIR HISTORY

PART II.

The cruelty towards the blind to which I referred in the previous number did not represent the feelings of all the people. Many exhibited love and kindness for them. They were invited to sing at parties, or they travelled (alone or with friends) from village to village, singing at every village-house. When evening came the blind man would ask a night's shelter and villagers were very generous and glad to receive them. The village people would gather after supper at the house where the blind stayed and have a merry evening, forgetting their weariness of the day's work. The blind man would play his biwa or shamisen, as the case might be, and sing with the villagers.

Sometimes we run across the story that a landlord would treat his singer too well, and the blind man would not be able to sing. At such a time the hostess was apt to be cruel and take advantage of him, and by way of teasing him ask him to sing at once. Then he would sing, "I am too well treated. My stomach is too full." If she insisted upon him singing, again he would repeat the song. Then, the story goes, she would grow more angry and scold him well; whereupon he would sing, "No more, no more, my three pieces are finished already." (There was a tacit understanding that the blind singer should sing three, perhaps rather long pieces for the landlord.) The next morning the singer arose late. There was another understanding that one should not disturb the blind man's sleep as he had to sing late the previous night, as a rule. The hero in the above story came to the breakfast table, and as he found the morning meal so delicious he forgot the bit of etiquette, that the blind should not eat more than three bowls of rice. Here the hostess had her revenge as she answered with the following words, "Under no conditions respond to the blind man's request for a fourth bowl of rice."

The above will give you some idea of the history of the blind. Modern Japan has done away with that method of protection. The abolition of protection was, in the long run, a good riddance, but it reduced the blind man to the state of a beggar. They were indeed freed but robbed of their privileges. Nothing was substituted by anyone for the previous laws

of this month, holding meetings here and up the Coal Branch. Apropos of this, the complete G.B.R.E. system for appropriate classes has been established in the Sunday Schools at Foothills, Sterco, Luscar, and Mackay, as well as at Edson.

The bazaar held by the W.A. on November 20th was an outstanding success for which we are all very thankful. We spent a busier and more profitable afternoon than we have done for a long time.

The Girls' Auxiliary gave a short entertainment on the third of December, which was well attended, and very commendably executed. They have been asked to repeat their performance at some later date. The girls have subsequently busied themselves with making candy bags, etc., for the S.S. Christmas treat.

The Junior Girls have donated an afghan for social service work, and dressed a number of dolls for Christmas gifts; they have also made some scrap books as gifts for some of the Little Helpers.

Members of the A.Y.P.A. have repaired, wrapped and labelled for distribution several dozen toys and books.

After being over nine months in hospital, Mrs. Layng has, we are happy to say, now returned to her home.

On October 30th, Joseph C. O'Neil and Daphne Denyer were united in Holy Matrimony.

Baptisms: Geraldine Ellen Suter, Shirley Anne Ferris.

Burials: on December 1st, James Campbell; on December 10th, Margaret E. F. Jones; on Dec. 13th, Mary Bryant. May their souls rest in peace.

MAYERTHORPE AND DISTRICT

The world outlook for 1938 is dark and troubled, but at least we as Christians can say with the psalmist: "God is our refuge and strength, a very present help in trouble. Therefore will we not fear." Whatever may happen around us we have each our daily Christian duty to perform—obedience to the twofold law of Love.

The past month has been a busy one. Apart from the Christmas services at all points, the outstanding event has been the production of the St. Luke's Church Pageant in the Mayerthorpe community hall, on the night of Tuesday, Dec. 21st. In spite of a cold snowy night, a good audience was gathered in the hall when the curtain was drawn back to reveal the children of the nations gathered around the crib. In a simple act of adoration the children knelt, as the audience sang the familiar refrain, "O come let us adore Him." Following the tableau came the acting of four parables: "The Lost Coin," "The Pearl of Great Price," "The Ten Talents," and "The Wise and Foolish Virgins." The parables were interspersed with familiar hymns sung by the audience. Then followed the play, "Brother Wolf," in which five of the men of the congregation and the vicar took part. A collection, amounting approximately to ten dollars, was taken up after the pageant and given to the Social Service Council in Edmonton. The ladies of the W.A. deserve much thanks for sponsoring the production of the pageant; and especially those who gave so freely of their time in preparing the children's costumes, and in making the children up. The children of the Sunday School are also deserving of much praise for the excellence of their performance. In all, twenty-two children took part in the pageant.

On Monday night, Dec. 27th, a carol service and social gathering was held in Lisburn school. In spite of the bitter weather about fifty persons were

present. During the course of the evening Mrs. Neil Herd read her annual Sunday School report, and asked for the co-operation of the parents in the district during the coming year.

The harvest of little ones in this Lisburn district truly is plenteous, but the labourers are few. "Pray ye therefore the Lord of the harvest that He may send more labourers."

Holy Matrimony: In St. Mary's Church, Sangudo on December 22nd, Jeffery Ovans and Marion Gaskell.

RIFE

St. John the Baptist

On 21st November the service of Evensong at 3.30 p.m. was well attended by those residing near by. The singing of the hymns was more hearty than usual, and the responses decidedly better. Our congregation is taking a much more lively interest in the services. Being "Stir up" Sunday. The Rev. Mr. Elkin gave a stirring address on Prayer.

A Christmas carol service was held on Sunday, the 19th December in the afternoon and about 25 attended. An appropriate address was given by Miss Hampshire on the subject of the birth of Christ, after which many carols were sung.

WABAMUN

It looks as though the Wabamun Mission is shy of print. We hasten to make amends.

The present vicar has been trying to build up, following a longish interim when without an incumbent. Inevitably the hard won ground had been lost again. The new missionary takes the line that a perfect wheel requires a sound hub and six strong spokes are better than a dozen weak ones. So he finds himself rebuilding cheerfully though sometimes painfully, despite the fact that the situation demanded a wise and experienced parish priest trained in diplomacy and patient as Job. The mantle fell, for better or worse, upon the shoulders of a young and optimistic deacon.

At present there are four churches and two school houses where services are held. Artificial respiration is being applied on Entwistle but attendances at the other points justifies Christian optimism.

Three of the churches are little gems. The fourth is a converted bunkhouse of Grand Trunk days. All are clean and adequately furnished. The mission church and house with its club room in Wabamun are attracting the grandest bunch of boys and girls. Surely the church is lucky to have such material, and few churches could boast of finer the world over. They have their own chapel of St. Francis to which many go daily on the way to school to say their prayers. The boys order of St. Francis provides the church with bell-ringers, servers, fire lighters and choristers. The girls order of St. Clare supplements the boys work in many ways. It looks after the cleaning of the church. The Mission Scout Troup will be in uniform and registered at headquarters by the New Year. The W.A. has made a generous donation to the funds of both Troup and the Order of St. Clare.

On most evenings the club room is full of youngsters happily if noisily playing checkers or ping pong.

There should be some twenty-four confirmation candidates ready for the Bishop when spring comes.

The Nativity tableaux in which some 20 boys and girls participated, were presented at the Wabamun, Duffield and Rexboro Churches. Many adults re-

marked upon the reverence and the degree of devotional spirit which the children brought to their performance. The tableaux bore the genuine stamp of Oberammergau. The footlights and spotlights enhanced the beauty of the costumes which were modelled on Elsie Anna Wood's Palestinian sketches. Already we have been asked to put on the Passion Play at Easter.

The W.A. has done yeoman service again this year. Through its efforts the church was repainted and the house put in good order with the addition of some new furniture. Suppers, showers, and another successful sale provided the wherewithal. The W.A. sent a parcel to the Christmas Cheer Fund.

Church schools for definite church teaching have recently begun at Seba and Entwistle, the latter under Mr. John Scandrett, the mission lay reader. The school at Wabamun is flourishing. All three together teach about a hundred children Sunday by Sunday.

At Rexboro the missionary teaches religious education in the day school. Darwell school has made a similar offer.

Isolated children are being linked up with S.S.B.P.

ONOWAY

The Little Helpers' Rally was held on the parish hall, on Saturday afternoon, November 27th. There was a small attendance due to the very cold weather. After the opening and presentation of boxes the time was spent in games. Lunch was served. Mrs. Dales, the Secretary, reports \$3.23 from the Little Helpers' boxes, and one new member to be enrolled.

On Sunday, December 5th, the Venerable Archdeacon Cornish, assisted by the Rev. W. de V. A. Hunt, celebrated Holy Communion in St. John's Church.

On Thursday, December 16th, the Junior W.A. held its annual Christmas party with an attendance of 14 members. The meeting opened as usual with devotional exercises, followed by carol singing. The members then brought their gifts to the tree. These gifts were for a hamper which the Juniors provided to bring Christmas cheer to an unfortunate family. A very happy afternoon was spent in games, followed by refreshments, carol singing. The meeting closed with prayer.

The St. John's Wolf Cub Pack held its Christmas tree and party in the parish hall, on Tuesday afternoon, December 21st, with 14 members present. The meeting opened with the "grand howl," then all turned out for a snowball fight. Games were played and lunch served at the close.

Miss Doris Armitstead, one of our former Sunday School teachers, is spending her Christmas holidays with her parents here.

Christmas Day: We are very grateful to the Rev. W. de V. A. Hunt for coming here on Christmas Day to celebrate the Holy Communion. The church had been made very lovely with evergreens by the members of the W.A., and although the very cold weather made the attendance less than usual, a good number came to make their Christmas Communion.

Holy Matrimony: Russell Armitstead and Hazel Dunham, on December 18th, in Edmonton.

Brookdale: On Monday evening, December 6th the Rev. W. de V. A. Hunt showed lantern slides on "The Life of St. Paul," and also pictures of Rome,

which were greatly enjoyed. A silver collection was taken.

At the December meeting of the Brookdale W.A. a sale of work was held among the members. The sewing done for the Anglican Social Service, Edmonton, was turned in. Donations were made to the Brookdale School Concert, to the Sisters of St. John, Edmonton, and to the expenses of the Church Christmas trees and parties. Thank you, Brookdale.

Rich Valley: The 1st Rich Valley Girl Guide Company held its Christmas tree and party in the new Girl Guide House. The occasion marked the formal opening of the new house. After the opening exercises, games became the order of the day. Later, lunch was served by the Guides. A number of guests were present. During the afternoon Miss Elsie Carlson was enrolled as acting-Lieutenant; one new recruit was enrolled; two of the Guides received their first year service stars. We thank all who have helped us in furnishing our house.

Stettin: Holy Matrimony, Robert Kennedy to Mary de Ruiter, on Saturday, December 4th, at Onoway, by the Rev. W. de V. A. Hunt.

Rural Deanery of Wetaskiwin

ST. ANDREW'S

Due to inclement weather, the annual sale of work this year was not quite the success that had been hoped for, but we were very thankful to all who contributed, and supported the effort.

The W.A.: Under the leadership of Mrs. H. B. Ness, have had a very successful year, and at their last meeting they voted to the vestry the handsome sum of \$125.00. A word of thanks and appreciation to the leaders of the three groups of the W.A.: Mrs. Chas. McDonald, Mrs. E. V. Kerr, and Mrs. W. F. Grafton, who have done much to bring about the success of the year's work.

On Sunday, December 19th, instead of the usual Sunday School, a white gift service was held, when almost 100 per cent. of the scholars were present. The rector, Rev. E. V. Wright, conducted the service, and for his message to the children he told the story of how St. Nicholas became Santa Claus. The altar was crowded with lovely gifts, which will be sent out during the week to needy children. During the service, and very appropriate to the giving of gifts, three girls, Sheila Mackay, Doreen East, and Audrey Bradley, gave their vows to the girls' branch of the W.A. The admission service which was very beautiful and impressive was conducted by Mr. Wright.

We are very sorry to report the illness of two of the officers of the W.A., Mrs. T. Nash, and Mrs. S. Lear. We wish them a speedy recovery to good health again.

Bittern Lake, St. Dunstan's: Thursday, Dec. 16th, St. Dunstan's Church W.A. held their annual meeting. Very splendid reports were read, and this branch is to be congratulated for its year's achievements.

A very happy and thoughtful gesture of the W.A. was to present Mr. J. G. Baker, their very faithful lay reader, with a very nice cassock.

Mrs. Baker, the president of the W.A., during her report, stated that the membership this year had doubled that of last year. This itself speaks of progress.

Officers elected for 1938: President, Mrs. J. G. Baker; Vice-President, Mrs. Alan Cole; Secretary-Treasurer, Mrs. E. Oschner; Dorcas Secretary, Mrs. J. B. Hayfield; Assistant Secretary, Mrs. Briggs; Prayer Partner, Mrs. C. T. C. Roper.

Congratulations to the members of the congregation for the painting of the exterior of the church. It certainly has made a vast improvement.

Daysland, St. Luke's: At the Christmas sale of work held November 27th \$35.00 was realized. Considering the small membership of this branch, results were gratifying.

The annual W.A. meeting was held at the home of Mrs. Burrows. Various donations have been made during the year, and the treasurer's report showed a healthy balance.

Officers elected for 1938: President, Mrs. J. H. Burrows; Vice-President, Mrs. R. Simonson; Treasurer, Mrs. G. Jobb; Little Helpers' Secretary, Mrs. S. Brittain; Dorcas Secretary, Mrs. Jacobson.

LEDUC AND MILLET

We congratulate both St. Paul's, Leduc, and St. John's, Millet, on the fine result of their efforts at the annual sales of work of the W.A. Thanks are due to all members for their valuable work. We would like to thank Mrs. Roach for lending her home for the sale in Leduc.

The Christmas services were all well attended. At Leduc we sadly missed, however, those families who were with us last Christmas and who have left us for other climes.

The Millet A.Y.P.A. was re-organized at a recent meeting, new officers being elected and programs arranged for the near future. These officers are, President, Mrs. Pritchard; Vice-President, Nancy English; Secretary, Archie Bowker, and Treasurer: Robert Ferguson. The members are grateful to those who have already acted as hostesses, Mesdames English, Mitchell and Thorne.

The membership of Leduc A.Y.P.A. is rather smaller this year owing to some of our young people having left the town. The Branch is, however, very keen and has been meeting each week. An ice carnival is being arranged by them for New Year's Day, under the charge of Mr. Reg. Robertson, the President.

At the annual Sunday School Christmas treat of St. Paul's, Leduc, Santa Claus presented gifts to all the children after a wonderful tea had been provided and disposed of. Rousing cheers were given for all the teachers: Mrs. Moss, the Misses Salton, L. Robertson and May Long. We thank all these teachers for the really useful work they have given to something worth while.

A new Church Hymn Book is shortly being published for the Church of England in Canada, with additional hymns, alterations and improvements generally. It is a good opportunity for the members of our congregations to buy personal Prayer and Hymn Books, leaving the churches to supply books to visitors and strangers. These books would also make a suitable gift to church children or as Sunday School awards. We commend these suggestions to your attention.

May the New Year bring much Joy, Peace and Happiness to you all.

Rural Deanery of Wainwright

EDGERTON

The annual meeting of St. Mary's congregation will be held in the church, on January 9th, at 7.30 p.m.

Mrs. J. A. Aylesworth has kindly offered to act as Church Messenger secretary. Will subscribers who have not paid since May last send their subscription (40 cents) to the Secretary.

Marriage: November 25th, 1937, Hugh Sparks and Margaret Krinbill, both of Edgerton district.

A success bazaar was sponsored by St. Mary's W.A. in the church basement, Saturday, Nov. 27th. The W.A. wish to thank all those who helped, also those who came out to our bazaar on such a cold day.

The December meeting was held at the home of Mrs. J. A. Aylesworth. Next month the members are invited to Mrs. T. Shaw's home for the election of next year's officers.

ST. THOMAS', WAINWRIGHT

On December 19th, at the eleven o'clock service, the children of the Sunday School and others placed their White Gifts on the prettily decorated Christmas tree to be given to the needy children for Christmas. Two of the White Gifts were placed on the altar. Special Christmas music was rendered at the evening service.

The Sunday School held their Christmas concert in the I.O.O.F. Hall, on December 17th. A delightful evening was spent, the programme showing much talent among the children. Great praise is extended to the teachers for training the children. Diplomas were given to the children. A lovely lunch was served and the children treated to nuts, candy, crackers, etc.

The W.A. are doing a very kindly deed in making up a hamper for Mr. and Mrs. Callas, a very dear old couple of our parish.

On December 20th, in the presence of many relatives and friends, Miss Violet Taylor became the bride of Mr. Ernest Birks Smith. Miss Taylor has been a keen member of the A.Y.P.A. and Mr. Smith is now President of the A.Y.P.A. The happy couple will reside in Wainwright.

We extend to one and all a very bright and Happy New Year.

HOLY TRINITY, TOFIELD

Holy Trinity Church, Tofield, sends greetings and good wishes for a bright and prosperous New Year to all readers of "The Church Messenger." The several organizations have been very busy prior to the Christmas season. The W.A. held their annual bazaar and home cooking sale in the Institute Rooms, on Saturday, December 4th. It

was a very successful venture. Mrs. A. E. Allan guessed the correct number of coppers in the bowl, and won the cut-work cloth. A successful bridge and whist was held in the Institute Rooms on Friday evening, December 17th. Meat and fowl as prizes served to put "pep" into the players, and all enjoyed a pleasant evening. The Christmas cheer results were given at this event, Miss J. Baptist received a 20-lb. turkey; Mr. O. P. Thomas, a 10-lb. roast of beef; Rev. Wallis a 10-lb. turkey, and C.W. Swift received two chickens.

The Junior W.A. were entertained at the home of their leader, Mrs. J. W. Robinson, on Saturday afternoon, December 18th, to a Christmas tree party. A very lively time ensued, a lovely lunch was served, and the children received apples, oranges and candy. For the most regular attendance at meetings, Marjorie Bailey and Betty Weatherhill received gifts from their leader. Thanks for a good time, Mrs. Robinson!

The choir presented the cantata, entitled, "The Glorious Song" on Thursday evening, Dec. 23rd, at 8 p.m. There is a great deal of work to these cantatas and we hope that the choir will receive the loyal support of the congregation and friends when they present it again on Sunday evening, January 2nd, at 7.30 p.m.

The Sunday School Christmas tree will be held in the Institute Rooms on Thursday, Dec. 30th, at 4 p.m. We trust all will have an enjoyable time.

ARDROSSAN

A special Christmas service was held in St. Peter's Church, on Sunday, December 19th, at 3 p.m. Carols were sung, and after the usual service, the children sung carols, and on leaving the church received a gift of fruit, nuts and candy, kindly donated by the W.A.

On Friday afternoon, December 3rd, a very pretty wedding took place in St. Peter's Church. Mr. Malcolm William McLean and Miss Violet Olive Williams were united in Holy Matrimony. Rev. A. Wallis officiated. The church was tastefully decorated for the occasion. Mrs. Davis and daughter sang whilst the register was being signed. Best wishes for a long and happy married life from the congregation.

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